

Hawaiian Church Chronicle

"For Christ and His Church"

THE RT. REV. STEPHEN E. KEELER, D.D., *Editor*

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No. 5



QUEEN EMMA KALELEONALANI
Foundress of St. Andrew's Priory School for Girls

Hawaiian Church Chronicle

Successor to the Anglican Church Chronicle

THE RT. REV. STEPHEN E. KEELER, D.D., *Editor*
THE VEN. EDWARD TANNER BROWN, D.D.
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Assistant Editors

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The Calendar

August 15—Eighth Sunday after Trinity
August 22—Ninth Sunday after Trinity
August 24—St. Bartholomew (Tuesday)
August 29—Tenth Sunday after Trinity
August 31—Tuesday
September 1—Wednesday
September 5—Eleventh Sunday after Trinity

A Clergy Conference

At the invitation of Bishop Keeler, the clergy from the District met with him in conference at St. Andrew's Cathedral, Honolulu, on Wednesday and Thursday, August 11 and 12.

The clergy arrived on Tuesday and after registration in Davies Hall had a very pleasant hour of friendly talk. Then they adjourned to the Pacific Club where they were the guests of the Bishop at dinner. Following dinner, at 6:45 the Bishop read Evening Prayer in Parke Memorial Chapel and this was followed by a Quiet Hour with the clergy. At this time the Bishop stressed some of the needs and opportunities in the pastoral life, making it a kind of examination of pastoral opportunities and loyalties.

The Bishop took the celebration of the Holy Communion on Wednesday and Thursday. Following each of these services the clergy were the guests of the Women's Guild of St. Andrew's Cathedral Parish. Intercessions were made each day at 12:00 noon after which the clergy were the Bishop's guests at luncheon in the Pacific Club.

The subject matter presented at the Clergy Conference really grew out of the Convocation of last February when the following Resolution was presented: "That whereas: We, the Convocation of the Missionary District of Honolulu, recognize with gratitude the interest and faith of the National Council in this District as shown anew by the obtaining for us the Episcopal oversight and ministration of Bishop Keeler during the vacancy of the See.

And whereas: These Islands are facing great developments, bringing to us greater opportunities and responsibilities. Be it resolved: That Bishop Keeler be asked to express to the National Council our sincere gratitude. And be it further resolved: That this Missionary District, realizing the generous help extended for so many years to it, and fully aware that such help must be forth coming for some years to come, hereby expresses its firm purpose to formulate plans, and to set those plans into immediate operation as far as possible, looking for the gradual but eventual attainment of such a measure of self-support in this District as will enable it to be a

Diocese. And be it further resolved: That a Committee with Bishop Keeler as chairman, consisting of the Executive Council with such other members as the Bishop may choose to name, be appointed to work on such plans. And be it further resolved: That the Bishop be asked to report this action to the National Council as an evidence of our spirit and determination to advance."

Many ideas were expressed as to the leadership of the clergy in this all important matter. These were summarized and later presented to the committee called for in the resolution. They will doubtless be embodied in whatever report that committee makes to the next Convention.

At the conclusion of the Conference, a Resolution was presented, thanking the Bishop for his hospitality and also thanking the ladies of the Women's Guild of St. Andrew's Cathedral Parish for their courtesy and kindness in entertainment and in the way of breakfasts. The clergy voted the conference experience to have been a very happy and helpful one. It afforded a convenient kind of an opportunity for a very frank expression of opinion without the necessity of formal action in any executive committee.

A St. Mary's Mission Boy Writes Home

Private Isaac Matsumoto, stationed at Camp Shelby in Mississippi, lived, until the time of his induction into the army, on the Saint Mary's Mission and Home compound. In an interesting five page letter recently received by Miss Margaret van Deerlin, superintendent of St. Mary's Children's Home, Isaac tells of his activities in his new environment. Isaac is enrolled in the motor school and casually mentioned the fact that he passed the test or a driver's license with a grade of ninety out of a possible one hundred. Learning to take care of jeeps the way the army expects its drivers to has taught the boys the many intricate parts of the machine, how to care for each part correctly, and what to do to keep the entire mechanism in good working order.

In July Isaac got his first overnight pass and visited Jackson, the Capital of Mississippi, with some of his camp friends. To quote from Isaac's letter: "The town itself isn't as big as Honolulu. On Sunday morning we got up early and visited the Zoo. Saw some snakes, wild animals, birds, alligators, deer, buffaloes, zebras, camels, monkeys and Jumbo the Elephant. Stayed in the park a couple of hours and then went to church by myself. I went to St. Andrew's Church and made my communion—I was lucky, because it was the first Sunday of the month and that is when they have their Holy Communion. At first I was scared to enter the church because I was the only one of Japanese ancestry. When I went in every one kept staring at me and boy! did I feel small. But after it started it was all right. When I started to sing, boy! were they surprised, bet they thought I didn't know the hymns, but I sure fooled them. After it was over an old man came up and asked me if I was from Hawaii, etc. Then he introduced me to a lot of his friends and to the Rev. Walter B. Coppers. Was I red shaking hands with all his friends as they came out of church. After it was over he invited me over for dinner but I refused it because I had to meet my friends at twelve at the hotel. But I thanked him and told him I'd be around again some time on another pass. He gave me a card to look him up the next time I'm in town. He was all right. He sure didn't make me feel lonely!"

Great souls have wills; feeble ones, wishes.
(Chinese Proverb)

The Sisters in Blue

The Sisters of the Community of the Transfiguration who do so enrich the spiritual life of the church in Honolulu had their Annual Retreat of three days at the time of the festival of the Transfiguration. In response to Bishop Keeler's suggestion Sister Katharine Helen wrote the article which follows. The paragraph on the origin of the collect for the Feast of the Transfiguration is added by the Bishop.

"What outfit do they belong to?" was once asked by a service man who had seen blue robed Sisters in the Cathedral Close. When told that they belonged to the Community of the Transfiguration, he seemed a little mystified, as the word *transfiguration* was not in his active vocabulary.

So a thought about the Feast of the Transfiguration and its historical fact and place in the Church may not be amiss. Saints Peter, Mark, Matthew and Luke give us the written record of the Transfiguration of our Lord Jesus Christ, which was—to reduce it to its simplest terms—the outward revelation of His inherent glory shown to the three disciples, Peter, James and John on Mount Hermon.

The memorial of this event had no place in any Church calendar until the early fourth century, when St. Gregory, the Illuminator, of the Eastern Church, substituted it for the midsummer festival of Aphrodite, called the Unfolding of the Rose, and for the Armenian feast of Anahid, the Goddess of chastity which was called the Feast of the Flaming of the Rose. Their transition and adaptation to Christian use, as revealing our Lord's glorious perfection in the Transfiguration, seems not unreasonable. At the adapted Christian festival, the priest sprinkled the people who in turn sprinkled each other, with blessed water, in remembrance of our Lord's baptism. Gifts of fruit, roses and doves were offered, and in some places the arts and handicrafts produced during the year were exhibited. Today the monks and penitents on Mount Athos keep vigil throughout the night in the little Chapel of the Transfiguration which crowns the highest peak of the Mount. Then they celebrate the Feast with an octave, or eight days' devotion.

The date of the festival has ranged from March 17 to August 6 according to local usage. It was originally set for the 7th Sunday after Pentecost, preceded by a six-day fast and celebrated for three days. There are occasions when we may justly question papal zeal and devotion when we learn that in 1456, Pope Callixtus III declared the Transfiguration to be a universal feast in the Western Church, not because of its divine origin, curiously enough, but to commemorate Hunyady's victory over the Turks at Belgrade on August 6, 1456. It is the titular feast of the Lateran Basilika, and when the Pope celebrates Mass he uses new wine or presses a bunch of ripe grapes into the Chalice.

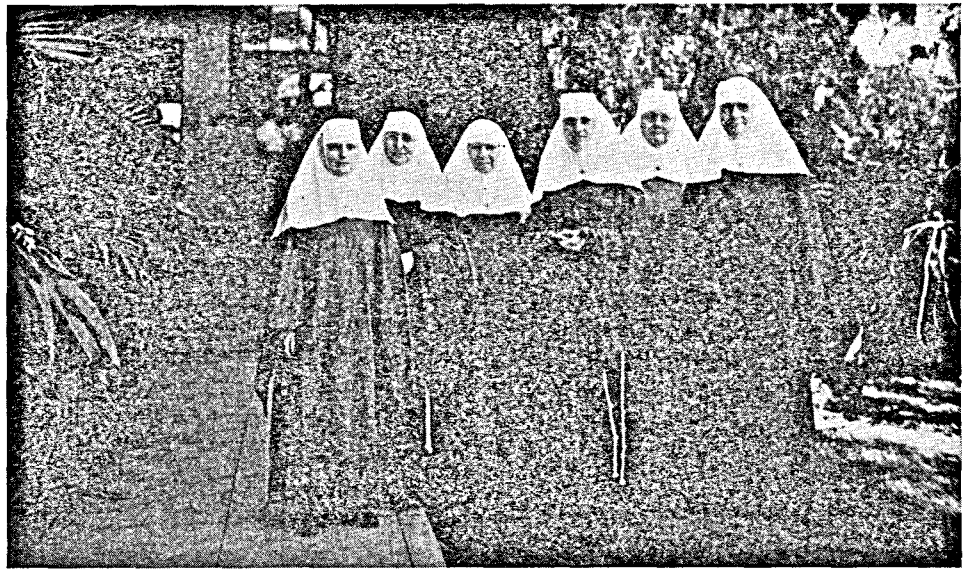
At the time of the Reformation Cranmer was given the task of revising the English Church calendar. He was to retain only those festivals that had a Biblical foundation but must have overlooked some that were entirely scriptural for among some few others the Transfiguration was omitted from both the First and Second Prayer Books of Edward the Sixth. Restoration was made in the Prayer Book of 1662 but only as a Black Letter Day—one not important enough to have its own Collect, Epistle and Gospel. And as a Black Letter Day it officially remains in the Established Church. The American Church however, in 1836 gave it rightful dignity as a Red Letter Day.

One of the most beautiful collects of the Prayer Book is that for the festival of the Transfiguration as is realized when one reads its beautiful English, quite comparable to Cranmer at his best. The auditor of the collect was the Rev. Wm. R. Huntington, in 1886

Rector of Grace Church, N. Y. and one of the greatest liturgists in the Episcopal Church. He had given his life in the study of liturgical usage, form and language and at a single sitting of the liturgical commission engaged in revising the Prayer Book, picked up a pencil and on a piece of paper wrote the surpassingly beautiful collect for the Feast of the Transfiguration. It is a perfect illustration of the way the scholarship of a lifetime can in a few moments produce rare and beautiful thought.

And what has all this to do with the Sisters who live in the Close? Well, they are in charge of St. Andrew's Priory, and are members of the Community of the Transfiguration whose one aim is to follow closely in our blessed Lord's Footsteps and strive for a deeper knowledge of and purer love for Him so that in their small measure each one may reflect that light and transfiguration which come only through close union with Him—as a rose unfolding in His love.

The habit of blue and white reflects the spirit that should dominate each one: blue, for loyalty, faithfulness and heavenly mindedness; white, for purity, singleness of purpose and forgetfulness of self, while the Jerusalem Cross on pin and ring of each professed nun is a continual reminder that Jerusalem is her origin and goal where she goes to keep the Feast of complete transfiguration, and have fulfilled that cheering promise: "Thine eyes shall see the King in His beauty: they shall behold the Land that is very far off".



Sisters Martha Mary, Helen Veronica Katharine Helen, Evelyn Ancilla, Deborah Ruth, Rhoda Pearl

Bishop Confirms British Sailors

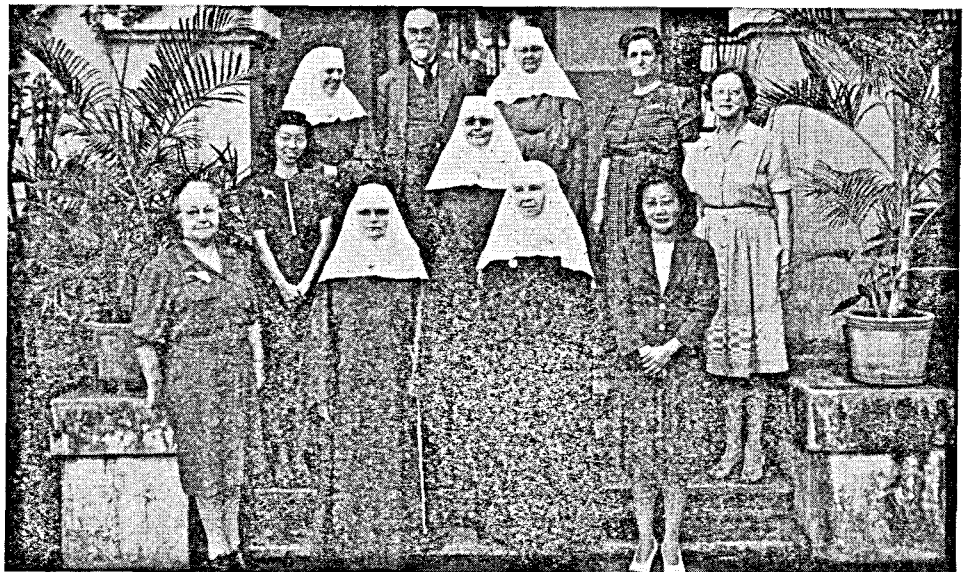
From time to time ships of other nations touch the ports of Honolulu and Pearl Harbor. Among the most welcome of these visitors is an English vessel and its chaplain who always makes a point of coming to the Bishop's House to pay his respects to Bishop Keeler. In a recent visit he said he had prepared four sailors for confirmation. Accordingly a service was arranged for Tuesday evening, August 10 at nine o'clock in St. Andrew's Cathedral.

This confirmation service came upon the conclusion of the quiet hour of the Clergy Conference. The clergy acted as choir and congregation. The Bishop confirmed the four sailors and they were very appreciative of this spirit, privilege and opportunity. An interesting feature of the service was the singing of the British national anthem, God Save the King and one stanza of our own national anthem, the Star-Spangled Banner.

A number of laymen were in the congregation and they said it was one of the most affecting confirmation services they had ever attended. This is but one instance among many in which the church life and leadership in Honolulu are able to make a contribution to the chaplains and navy vessels that put into our harbor.

—HATE

One writer urges Americans to hate their enemies or lose the war. Another says that's a good way to play into the enemy's hands. The psychologists advise against it. Hate, they say, is a habit-forming vice. It clouds the judgment and undermines the intelligence when those are most needed. It is self-punishment; the hater hurts his enemy less than himself. It is a progressive form of madness; it ends in the hater's hating everybody, including his best friends. Moreover, it debilitates him and makes him prematurely old. So they say. As for national hate, Goethe said it was "most violent in the lowest degree of culture." For saying so today Goethe would be in chains, to be sure.—L. H. R.



HIGH SCHOOL

First Row: Mrs. E. Norton, Sister Martha Mary, Sister Katharine Helen, Mrs. F. Uhm.
Second Row: Miss B. Ching, Sister Rhoda Pearl, Mrs. V. Sawyer.
Third Row: Sister Evelyn Ancilla, Professor J. S. Donaggho, Sister Deborah Ruth, Mrs. E. Blomfield. Missing from the picture: Mrs. H. B. Biggs.

CHURCH ADS

A series of timely and "catchy" newspaper advertisements promoting spiritual values are now being sponsored by the Church of All Saints-by-the-Sea in Montecito, Cal. "The secret weapon," says one ad, "is prayer. It cannot be stolen and the only way it can be sabotaged is by neglect." "Rubber salvage," reads another, "is necessary because we were shortsighted. Many people turn to God in the same emergency manner. A thoughtful, long-range program would get better results in both cases." The Rev. John DeF. Pettus is rector of All Saints'.

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St. Andrew's Priory School

August is in a real sense the month of the Transfiguration. It is for that reason that this month's Chronicle carries the story of the Sisters of the Community of the Transfiguration. To think of them means at the same time to think of St. Andrew's Priory School which is so intimately associated with their life in Honolulu. The story of the Priory School is of general church interest and for that reason the Chronicle carries here a short history and statement taken from the 1943 Annual of the School.

"Across two oceans and a continent rang a cry for help, as one queen appealed to another. 'Send me some one to educate my daughters of Hawaii!' Today St. Andrew's Priory is the visible answer to that prayer.

Seventy odd years ago, three Sisters of the Order of the Holy Trinity, Devonport, England, made the first venture in establishing a Church school for Hawaiian girls. This was St. Cross School in Lahaina, Maui, and its success may be measured by the second request for a foundation in Honolulu. The response to this was made by the Reverend Mother Priscilla Sellon, who, with Sisters Beatrice and Albertina set out from England for the Islands, reaching Honolulu in January, 1867. On Ascension Day of that year, the school buildings and grounds of the old Priory were dedicated to the glory of God, and to the education of Hawaiian girls. The scholastic needs of that faraway time were well met, but when the islands were annexed to the United States, the Church of England transferred its jurisdiction to the American Church and Bishop Restarick was sent out as the first American bishop. To his remarkable interest and energy the Priory owes its present main building. When he first reached the Islands, he realized that to continue the work of training girls for life and its problems, new school buildings and equipment were imperative. To meet this obvious need, he appealed to friends far and near for their help, and when in 1909 the cornerstone for the present building was laid, Bishop Restarick was probably the happiest man in the country.

Changes came, as changes must in this world, and the day was not far off when the reins of government must be given into new hands. In 1918 the Community of the Transfiguration accepted the management of the Priory, and the Reverend Mother Eva Mary sent three Sisters for this purpose. Since then, many Sisters have passed through the friendly gates of the Priory, both as newcomers, and as well-beloved friends returning to the Mother House—leaving warm hearts and, more often than not, tears behind them.

Two notable additions to the buildings have been made in recent years here: one, Restarick Hall and Dormitory, dedicated to the memory of the best loved figure known in the history of the Priory, Bishop Henry Bond Restarick, a Kindergarten Room was built through the efforts of one of the Sisters. It has been invaluable in many ways, although it no longer ministers to the wants of the little people.

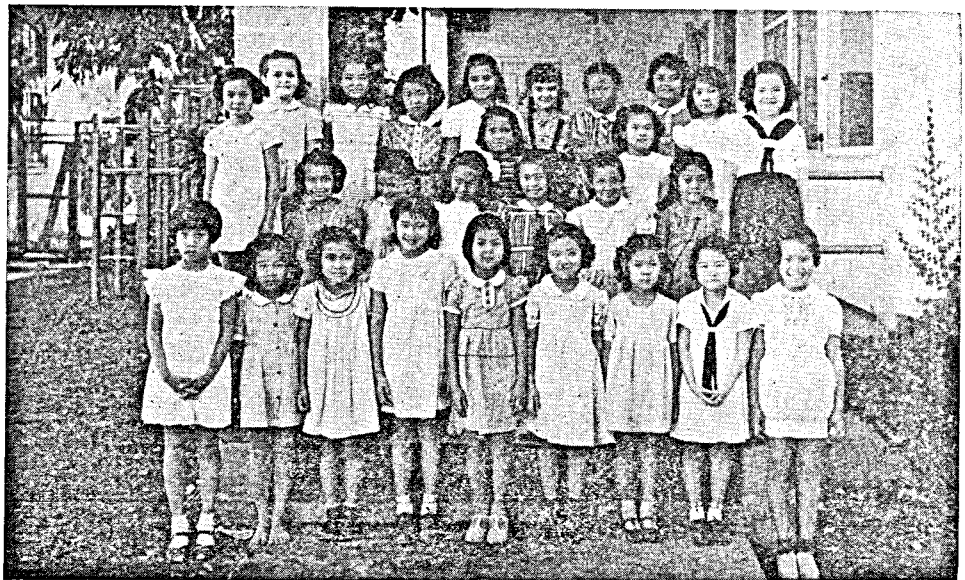
More and more one realizes that the future is not in the hands of any particular group of persons, nor in any organization; still it is ever the prayer of those who are given the responsibility of molding the young lives who come under the influence of the School, that they may always uphold its traditions of Christian ideals and standards and blossom into the flower of fine womanhood that reflects the love and training of their Alma Mater."

"Christianity is not a religion of averages, and it does not flourish by guarding the doctrine of a golden mean. It lives and thrives only so long as its apostles and ministers are heroic adventurers, brave pioneers, ready to go with their Leader the dangerous way of the cross."—Dr. Rufus Jones.



GRADE SCHOOL

First Row: Miss B. Ching, Sister Martha Mary, Sister Katharine Helen, Mrs. W. S. Akwai.
Second Row: Mrs. M. Harmon, Mrs. V. Allen, Mrs. L. Clark, Mrs. V. Sawyer.
Third Row: Miss M. Walker, Mrs. E. Norton, Mrs. E. Blomfield.



SECOND GRADE

First Row: B. Dung, M. Keyes, F. Chung, J. Ahana, R. Chow, J. Yuen, S. Lam, R. Chijimatsu, D. Mimura.
Second Row: L. Jardine, C. Meyers, M. Guerrero, V. Wong, L. Yim, S. M. Hokama, B. Wong, J. Fujimoto.
Third Row: C. Yee, S. Miley, C. Leong, R. Sue, E. Kalama, N. Burson, M. Maunakea, A. Lon Hapai, M. Yamanaka, W. Hoe. Missing: L. Wong, D. Stagner, O. Len Wai.

SUNDAY EARNINGS TO CHURCH

Declaring "I know you can make better use of it than I," Dr. Carl H. Rulfs, churchman of St. Augustine, Texas, has sent to Bishop

Quin a sizeable check covering his income from professional calls made on Ash Wednesday and Sundays during Lent. Here's an unusual example of Church loyalty. The gift was a "plus" to Dr. Rulfs' regular pledge, too.

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PATRON SAINTS

By SISTER EVELYN ANCILLA, C.T.

The following brief sketches of certain of our fellow members in the household of the Faith are the result of a conversation about patron saints that was held recently at the Church Center for Service Men in the Bishop's House. No reason is really necessary for presenting them for your consideration as their lives and the great esteem with which they have been held throughout Christendom are sufficient to merit our making their acquaintance.

St. George—Patron Saint of Soldiers

St. George was born about 280 A. D. in Lydia, Palestina. His parents were wealthy and good Christians, and his father was in the service of the Emperor Diocletian. At the age of seventeen George entered the army and due to his intelligence, ability and courtesy found favor with Diocletian who quickly raised him from rank to rank and made him military tribune of his guards.

When the cruel persecutions of the Christians under Diocletian began, George's indignation was aroused and he boldly denounced the edicts. His friends urged him to be prudent and recalled to him the favors bestowed on him by the Emperor. Knowing well that his own time to witness to Christ by his death was approaching, he distributed his money and wardrobe to the poor, and made provision for the liberation and support of his slaves. He then appealed to the Emperor for the innocent Christians, demanding they at least be granted liberty "since this liberty could hurt none". "Young man", was Diocletian's reply, think of thine own future." Soon the Emperor's benevolence turned to fury, and the young officer was put to cruel tortures. These having no power over his constancy he was finally beheaded in April, 303 A. D.

The legend of St. George and the Dragon is doubtless a symbolization of the martyr withstanding Diocletian, represented by the dragon, or the Christian soldier fighting against the forces of evil.

George stands before the young manhood of Christendom as one of its greatest champions, the martyr soldier, whose order and decoration is a red cross on a white field. St. George, always popular in the East and even recognized as a great hero by the Mohammedans, became the patron saint of England and of English soldiers at the time of the Crusades. It was at this same time also that the Jerusalem cross, familiar to you today as the Church Cross for Service Men, was adopted. St. George's Day is kept on April 23rd.

St. Barbara, Patron Saint of the Artillery

Barbara was a Christian martyr of the third or early fourth century. She was born of a good family and was well educated by her father, Dioscorus, who had a tower built for her where she spent her youth in undisturbed solitude. In spite of her seclusion, Barbara somehow came in contact with Christianity and embraced it with whole-hearted devotion. This infuriated her father, and losing all sense of parental love in his fanatic desire to force her to renounce Christ, he delivered her up to the governor to be dealt with according to the law. Martianus, the governor, impressed with her beauty and intelligence attempted by kindly argument to win her from Christianity. When this failed she was subjected to torture. At last her father offered himself to strike off his daughter's head. No sooner was the deed done than he was struck by lightning! For this reason St. Barbara is the patron saint of the artillery. Her image was not one time frequently placed on arsenals, powder magazines, etc. One might call her the original 'pin-up' girl! The powder room of a French warship is to this day called Saint Barbe. St. Barbara's day is December 4th and her symbol

is a tower. It is customary among Italians is to this day called Saint Barbe. St. Barbara's day. If it is green for Christmas that is a sure sign that the coming year will be a fruitful one.

Saints Nicholas and Elmo—Patron Saints of Sailors

St. Nicholas, Bishop and Confessor, whose praise is in all the Churches, the patron saint of sailors, little children, and the chief patron of Russia, has more churches dedicated to him than any other saint in the calendar. The date of his life is the beginning of the 4th century, and he is said to have been imprisoned and tortured in the persecutions of Diocletian and Maximim, and afterwards to have been one of those who appeared "with their glorious scars" at the Council of Nicea.

We shall here consider only that event in his life which caused him to be regarded as a patron saint of sailors. The legend runs that when St. Nicholas was making a voyage in a ship passing Lycia, a great storm arose and he brought his ship and all aboard safely home, from which arises the prayer invoked by Aegean and Ionian sailors: "May St. Nicholas hold the tiller."

Centuries after the death of Nicholas when Mohammedans had spread over the lands bordering the eastern Mediterranean, a band of daring Neapolitan sailors made a raid into the territory of Islam and carried off the body of their patron, Nicholas from its burial place in Myra to Bari in the Kingdom of Naples. This event is commemorated in the Calendar of the Russian Church on May 9. For many centuries men in peril on the sea have seen in Nicholas, their elder brother in

the faith, a bright reflection of Him who stilled the storms of Galilee.

While St. Nicholas is a patron saint of sailors, St. Elmo is the patron saint of sailors. The protection of St. Nicholas is spread over many kinds of people, a simple instance is children and marriageable females but St. Elmo's protection is centered on just sailors. St. Elmo was a martyr who suffered death at Formiae, a town in Italy, during the persecution of Diocletian in 303 A. D. His feast is kept on June 3rd. The natural phenomenon which Greek and Roman sailors attributed to Castor and Pollux is called by modern mariners St. Elmo's fire.

St. Leonard—Patron Saint of Prisoners and Captives

It being the part of the fortunes of war that some fall into the hands of the enemy as prisoners, we here introduce to you St. Leonard. This friend in light has a kindly interest in all who are held captive. He also has a sympathetic heart towards those who are under disciplinary bondage due to their own misdemeanors!

Leonard was a young chief of the Franks to whom Clovis was very attached. He was one of the 3,000 Franks baptized by St. Remigius at Rheims. Declining high posts of honor under Clovis, he chose to live in solitude in the forest, in prayer and good works. From time to time he made preaching excursions into the villages and towns around, and had great power in stirring the people to live a better life. The sick were carried out to his hermitage to be healed in body and soul. The king of that region, believing that the prayers of Leonard had saved his queen's life, offered



SENIORS 1944

First Row: K. Kohatsu, M. Ajimine, G. Nomura, F. Pang, B. Ching, F. Ching, B. Nahulu.
Second Row: V. Shiu, M. Awai, J. Iida, R. Spencer, H. Sniffen, U. Lovell, M. Gonsalves, A. Jones.
Third Row: V. Kanda, T. Tyau, E. Kaawakauo, W. Kam, E. Hanohano.
Fourth Row: A. Okada, B. Lyum, E. Behn, C. Luke, P. Kim.
Fifth Row: L. Kitaoka, J. Won, G. Gandall, E. M. Grau, Mrs. Norton.
Sixth Row: A. Kaimimoku, N. Gregson, B. A. Valentine, W. Tseu, A. Park, E. Pischel.
Missing: A. Fukuda, B. Kop.

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him treasures of gold and silver and rich vestments in gratitude. Leonard asked instead that a portion of the forest be granted to him for the sick and those who sought his aid and counsel, but especially for rescued prisoners. From his earliest days as a Christian the heart of Leonard had gone out in compassion to all prisoners and captives. The likeness of Him who came to preach deliverance to the captives was once more shown in a human life.

St. Leonard is represented in art as a monk or abbot with chains and fetters lying at his feet. His day is November 6.

St. Joseph of Copertino, Patron Saint of Aviators

St. Joseph of Copertino is the patron saint of aviators and the following description appears on a little card which accompanies each box when one purchases a medallion of St. Joseph to send as a gift to aviators:

"This medallion, executed by the sculptor, C. P. Jennewein, draws its inspiration from the personality and achievements of St. Joseph of Copertino who, in the beginning of the 17th century, attained in the service of God man's eternal dream of flight.

The flying monk was a Franciscan—a tall man and well built, his bearing dignified, his eyes alert, his converse animated by holy gaiety. Great was his humility but greater still was his fame which spread from his Italian village throughout Europe. His many achievements witnessed and attested by church and state resulted in his canonization in 1767.

There is much in the character of St. Joseph to commend him as patron of those who fly, especially his attributes of faith and obedience. "He who has faith," he said, "is Lord of the earth."

It is reported that the monk made seventy rapturous flights. These took place in cathedral and monastery where he would fly as a bird through the air. At certain times he was seen in flight to an olive tree where he spoke words of faith and love.

In spite of the miraculous nature of his achievements, St. Joseph of Copertino maintained profound humility. Neither deserved praise nor honors nor worldly recompense swerved him from the true course of duty nor could they mar a doubtless fidelity to his Commander. As a man and as a devout follower of his Lealer, the flying monk should serve both as an inspiration and a challenge for those men and women of modern aviation for whom he serves also as Patron and Good Friend."

Acknowledgments

We acknowledge gifts and subscriptions for the Hawaiian Church Chronicle which have been received from July 12 to August 2. Where the amount is not mentioned it is \$1.00.

Mrs. Clifford Kimball, \$5.00; Mrs. Elva Oakes; Miss Ella Lister Mayer; Dr. Kenneth C. M. Sills, \$2.00; Perry M. Gilfillan; Dr. M. E. Staley, \$4.00; Mrs. Elizabeth M. Ling; Mrs. A. P. Hartman.

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The August Chronicle contains so much about St. Andrew's Priory School that no more fitting picture could be presented on our cover page than that of its gracious Foundress, Queen Emma Kaleleonalani. This royal lady had much to do with the bringing of the Church of England to Honolulu. Early in 1862 the Bishop of Oxford in a speech in the Upper House Convocation, stated that "the Queen (Emma) had written a letter in most excellent English begging her Majesty Queen Victoria to give all the assistance she could in sending out a Bishop of the Church of England." This personal letter to Queen Victoria accompanied the official request from King Kamehameha IV to the Archbishop of Canterbury.

The baptism of Queen Emma took place on October 1, 1862 with a large number of chiefs and prominent foreigners present. The first entry in St. Andrew's Cathedral register records the baptism of Queen Emma.

In 1865 following her husband's death which had occurred on St. Andrew's Day 1863, Queen Emma sailed for England and arrived in London on July 14, 1865. She was everywhere graciously received and during the visit she collected £6,000.00 for the Cathedral and church work. One result of her visit to England was the return in 1867 with Sisters Phoebe, Beatrice and Albertina of whom many gracious memories still linger in the Islands. With the arrival of the new Sisters St. Andrew's Priory was formally constituted, on March 5, 1867 and the cornerstone of the Cathedral was laid by King Kamehameha V, the land having been the gift of his predecessor, King Kamehameha IV, the husband of Queen Emma. The Rev. Mother Lydia expended about \$7,000.00 of her own money on the first Priory School building. These first Sisters belonged to the Society of the Holy Trinity of Devonport, England. The Sisterhood was founded in 1848 and was an outgrowth of the so-called Oxford Movement. They came to be known as the Devonport Sisters and the first Sisters in the English Church since the Reformation. In the Islands they were known as the English Sisters to distinguish them from the Roman Catholic Sisters who were already here. The Priory School buildings were dedicated on Ascension Day, May 30, 1867.

Beside the Priory School, Queen Emma with the assistance of her husband, founded Queen's Hospital in 1860. This was the direct outcome of an epidemic of smallpox. The King and Queen had visited the home of many people suffering from this dread disease and they saw clearly the necessity of hospital attention for the sick. In 1874 when David Kalakaua was elected King there were many Hawaiians who

felt that the Dowager Queen should have been elected Queen. There was civil war in the city at that time and many of the Queen Emma faction were in jail. Rumor was rife that an attempt would be made on the life of the Queen on a certain day at midnight. While she said she did not believe it, nevertheless she yielded to others and left her house at Beretania and Nuuanu streets and spent the night in the parlor of the Priory with Sister Bertha. This faithful Sister and her Hawaiian lady in waiting kept watch over the Queen while she slept. Awakened about 2 a. m. the Queen asked the time. When told she said quietly: "Thank God" for the designated midnight hour had passed and no disturbance had taken place.

One of the greatest tragedies of Queen Emma's life was the death in 1861 of her son, the Prince of Hawaii. Bishop Staley was to have baptized the child and Queen Victoria had sent out a gift for the christening. When it seemed that the little Prince would die, the Rev. E. W. Clark, a Congregational minister, baptized him. The King and Queen themselves, after due instruction, were both confirmed by Bishop Staley on November 28, 1867. There was a surpliced choir of men and boys and the service was an elaborate one, attended by the House of Nobles and the Consular Body. On December 21, David Kalakaua who later came to the throne, was confirmed.

Queen Emma's sympathies throughout her life were decidedly English. She was born January 2, 1836 and was the daughter of Fannie (Kekela) Young who was the daughter of John Young, an English seaman and a trusted friend and advisor of Kamehameha I. She was later brought up in the home of an English physician, Dr. Rooke. She was educated in what was known as the School for the Children of Chiefs which was taught by Mr. and Mrs. Cooke, early teachers of the American mission. The story of this school and its interesting pupils is told in the memoirs of the Hon. Bernice Pauahi Bishop by Mrs. Krout. Among their pupils was Prince Alexander, heir apparent to the throne by adoption of the King. On December 15, 1854, Prince Alexander ascended the throne as King Kamehameha IV and two years later married the accomplished and talented Emma Young

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Rooke. On St. Mark's Day, April 5, 1885, Queen Emma's death occurred, occasioned by a cerebral hemorrhage. No more generous or more devoted churchwoman ever lived than Queen Emma. Throughout the many sorrows and unhappy experiences in her life, her quiet faith sustained and comforted her. The church in the Islands owes a very great deal indeed to Emma, Queen of Hawaii.

St. Andrew's Priory Announcement

St. Andrew's Priory, our diocesan school for girls, begins its fall semester on September 7th with an enrollment of over four hundred girls. Registration for all grades has been closed for the year '43-'44 since early in the summer.

The boarding department has been closed since December 1941. While the location of the school within the evacuation area, as well as other factors, made this necessary, it has not been without its bright side. The Sisters have been enabled to give more extracurricular time to the day scholars than was possible formerly.

Tuition for grades two through eight is seven dollars a month, and for the high school it is eight dollars a month. Each girl also pays one dollar a year "mission fee".

The Priory has no first grade. The former first grade room is being used as a classroom for older girls. Mrs. Reid conducts a small private school for little children in Tenney

Memorial Building, and little girls she recommends from her school are admitted to the Priory second grade.

One of the dormitories is used each afternoon by a group of small children from Mrs. Reid's school and the St. Peter's kindergarten. They are cared for there until their parents call for them later in the day. Another dormitory is being used as a classroom for the high school.

Registrations for entrance to the Priory must be made well in advance.

Pfc. William Hugh Harris, communicant of St. James' Church, Cumberland Furnace, Tenn., is teaching natives of New Guinea to raise vegetables for the Army, Bishop Edmund P. Dandridge has just learned. Private Harris writes that they have plenty of bananas, coconuts and wild hogs, and his business is to add fresh vegetables to the Army menu. Some of the natives have learned English from the missionaries and through them he is able to instruct others. "Thus," says Bishop Dandridge, "the Church's missionary work and practical training in Tennessee, and the Army, and the natives, united in supplying the needs of our boys far away."

Additional Easter Offerings

Three Easter Offerings that came in after the May issue of the Chronicle went to press are:

Ookala Sunday School, Hawaii.....	\$ 9.00
Christ Church, Kona.....	21.43
St. Andrew's Cathedral Parish	
Parochial School	91.40
	\$121.83

This makes a total Easter Offering of \$3,507.54.

Bishop Harold Buxton of Gibraltar, whose jurisdiction includes British civil chaplaincies all the way from the west coast of Portugal to the Caspian Sea, was planning visitations in Spain when he received a cable from chaplains then at Gibraltar urging him to come there as soon as possible for confirmation as candidates were ready who would have to leave Gibraltar before his scheduled date. He was able to change all manner of travel permits, exit visas and so on, and arrived in time to confirm fifty men at Gibraltar.

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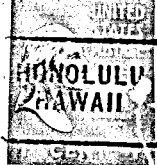
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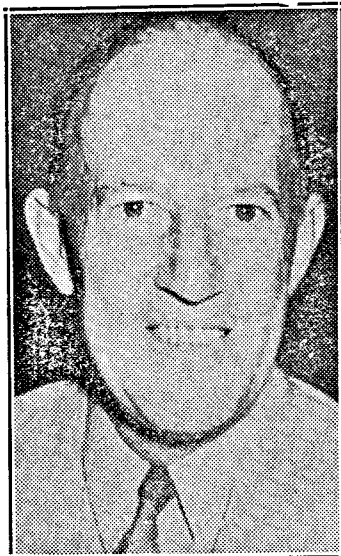
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APPORTIONMENTS FOR 1943

FROM JANUARY TO AUGUST 12, 1943



Warning that Japan must suffer total defeat before world can be safe, the Hon. Francis B. Sayre says the new world must be built on fundamentals taught by Jesus Christ.

Claims Christianity Essential Basis of Permanent Peace

Urges Peace Plan Based on Faith

Washington, D. C.—The Hon. Francis B. Sayre, formerly United States High Commissioner to the Philippine Islands blames the present world chaos upon Western civilization based upon materialism. He urges the American people to recognize the necessity of a complete victory before Japanese ambitions for conquests can be considered safely disposed of. Mr. Sayre, who while in the Philippines was a vestryman of the Episcopal Cathedral Church of St. Mary and St. John in Manila, declares that "the world is what it is today because so-called Christians either have not fundamentally believed in what Christ believed and taught, or else have not been willing to give their lives for their beliefs.

"We must burn away the pessimism and discouragement and disillusionment of the present world with a glad new hope based upon a reasonable and reassuring faith," Mr. Sayre asserts. "We must bind up bleeding wounds and heal the broken hearted. We must impart to individuals and to little groups a burning and personal faith upon which to build, and through them to the world a new vision. We must with God's help, set about building a New World.

"The end of the war will bring us far more difficult problems than any we have yet had to solve. If we win the war and lose the peace that follows, our military victory will turn to dust and ashes. To win the peace there is only one single way that is practicable. That is to build the New World on the fundamentals that Christ taught. Only that kind of a world can last. Forward Christians! There is no other way!"

—Dr. H. E. Luccock.

1943 QUOTA	Received from		Total Receipts	Balance Payable	*Convoca- tion Assess- ment	Amount Received	Episcop- al Endow- ment
	Parishes and Missions	Auxiliaries					
OAHU							
St. Andrew's Cath. Parish.....	\$1,615.00	\$1,361.55	\$ 200.00	\$1,561.55	\$ 53.45	\$ 860.00	\$ 860.00
St. Andrew's Haw'n Cong.....	587.00	315.00	.....	315.00	272.00	130.00	.....
St. Andrew's Priory.....	325.00	325.00	.....	325.00	.....	25.00	25.00
St. Peter's Church.....	385.00	300.00	5.00	305.00	80.00	73.00	.....
St. Clement's Parish.....	737.00	520.00	70.00	590.00	147.00	133.00	65.00
St. Elizabeth's Mission.....	400.00	249.11	.....	249.11	150.89	73.00	.....
St. Luke's Mission.....	151.00	150.00	1.00	151.00	.....	30.00	30.00
Holy Trinity Mission.....	197.00	150.00	.....	150.00	47.00	37.00	.....
Epiphany Mission.....	253.00	229.98	20.00	229.98	23.02	45.00	.....
Good Samaritan Mission.....	96.00	97.50	1.00	98.50	.....	8.00	8.00
St. Mark's Mission.....	245.00	240.13	1.00	240.13	4.87	30.00	.....
St. Mary's Mission.....	100.00	117.94	.....	117.94	.....	30.00	30.00
St. Alban's Chapel (Iolani)...	332.00	332.00	.....	332.00	.....	37.00	37.00
St. John's-by-the-Sea.....	90.00	90.00	5.00	95.00	.....	8.00	8.00
St. Stephen's, Waialua.....	106.00	106.00	.....	106.00	.....	8.00	8.00
Moanalua Sunday School.....	25.00	25.00	.....	25.00	.....	8.00	8.00
Cathedral English School.....	73.00	73.00	.....	73.00	.....	5.00	5.00
Young People's Fellowship...	38.00	10.00	.....	10.00	28.00	5.00	.....
Order of Good Samaritan.....	67.00	39.55	.....	39.55	27.45	7.00	.....
Cluett House.....	100.00	.....	.....	.....	100.00	.....	.....
MAUI							
Good Shepherd, Wailuku.....	485.00	10.87	25.00	35.87	449.13	75.00	.....
Holy Innocents', Lahaina.....	265.00	135.00	20.00	155.00	110.00	45.00	14.00
St. John's, Kula.....	55.00	55.00	.....	55.00	.....	15.00	15.00
HAWAII							
Holy Apostles', Hilo.....	325.00	.....	.....	.....	325.00	55.00	.....
Kohala Missions.....	320.00	231.63	26.0	231.63	88.37	72.00	30.00
St. Columba's, Paauilo.....	105.00	50.00	.....	50.00	55.00	30.00	.....
Christ Church, Kona.....	250.00	21.43	75.00	96.43	153.57	74.00	.....
St. James', Papaaloa.....	221.00	64.00	10.00	64.00	157.00	30.00	30.00
KAUAI							
All Saints', Kapaa).....	313.00	133.00	20.00	174.36	138.64	62.00	.....
Christ Church, Kilauea ).....	.....	24.62	.....	.....	.....	.....	.....
St. Joseph's, Koolau ).....	.....	16.74	.....	.....	.....	.....	.....
St. John's Mission, Eleele.....	45.00	.....	.....	.....	45.00	10.00	.....
MOLOKAI							
St. Paul's, Mauna Loa.....	.....	.....	.....	.....	.....	.....	.....
Holy Cross, Hoolehua.....	33.00	14.00	.....	14.00	19.00	5.00	.....
TOTALS.....	\$8,339.00	\$5,488.05	\$ 479.00	\$5,967.05	\$2,474.39	\$2,025.00	\$1,173.00

*"CONVOCAATION ASSESSMENT" is made up of: 1. delegates' traveling expenses, printing of Journal and other Convocation expenses; 2. \$1,000.00 interest for existing Diocesan debts and 3. \$200.00 for Hawaiian Church Chronicle.